

With Other Editors

Keep Them Busy

"In teaching kindergarten," said a beginner, "I've learned that the only way to keep the children good is to keep them busy. It has done me a lot of good to learn it, on my own account, for I'm naturally lazy, and high temper is my besetting sin. I'm experimenting now in working off my energies so that the temper doesn't get a chance to accumulate. The result is that I haven't had a fit of anger for ever so long." Others who try the experiment will find that it works the same way.—*Forward*.

Personal Experience

There is nothing in Epworth League work that counts for more than personal evangelism. Some things are required for success in this phase of League service. There must be personal Christian experience, for instance. You cannot do much toward bringing souls into the kingdom unless you know something of the life of the kingdom yourself. You cannot lead a soul to Christ unless you have been to Him. The basis of all successful evangelism is experimental heart religion. You can speak with confidence to your friends of what Christ will do for them by telling them what He has done for you.—*Epworth Herald*.

Foolish Funniness

A contemporary asks pathetically, "Must we always be funny?" It is commenting upon the custom which demands that all sorts of occasions serious and sensible men must, in order to comply with the demands of the times, attempt to be funny in order to be entertaining. Says our contemporary: "It is a brave man that dares to get up on an after-dinner occasion or at a public meeting, or even in a religious assembly, without having something that will 'bring down the house.' Fun is fine in its place and in due proportion, but let us not try to be funny all the time lest it turn out that we are only foolish."—*Cumberland Presbyterian*.

Salvation for Service

Christians seems very slow to come to a full consciousness of the fact that salvation is for service. "He that loveth his soul shall lose it," saith our Lord in one of those powerful and striking paradoxes which he used when all else failed to arrest the attention of self-centered hearers. For almost the whole period which has passed since Luther brought the emphasis back from priestly intervention to personal accountability, men have been thinking too much about their own souls and too little about the souls of others. Now there are, at least, signs of a better day. The splendid undertaking of saving a lost world has begun to appeal to the imagination of the Church. The laymen begin to see that they, as well as the preachers, have an important part in it. The missionary enthusiasm of the Christian world is only in its first stages. The next fifty years will witness great things.—*Nashville Christian Advocate*.

The World No Worse

The cry that former times were better than these is often raised, but the late Bishop McCabe could not make himself think so. "There are those who say it till the air is blue," he exclaimed in Syracuse; "but is it so? I tell you that there are two standards of measurement. The first measure of power is the ability to win souls. And look at it. Since 1884 we have won over 1,250,000 souls. Does that look like failure? That would make a city as large as Philadelphia. And the other standard of measurement is the power to raise money. And think of that. Last year for all causes the Methodists gave \$30,850,000—they are giving that right along. Half a million dollars might weigh a ton. That is, the Methodists are giving sixty-one tons of gold—they do it in one year and every year. They give money by the ton."

Gauged by the standard of giving, the present is the best age the world has ever known. Money flows like water now

for all good purposes. Formerly the endowment of colleges was the principal object of great beneficence, but in these days every variety of good work derives more or less support from gifts of the generous-minded.—*Michigan Christian Advocate*.

What The Brotherhood Stands For

The great aim of the Presbyterian Brotherhood is to recruit the manhood of the Church for definite, practical work in the extension of the Kingdom. It is felt that a vast amount of potential energy is unharnessed and unused. There are men of acknowledged leadership who are making the world go, but whose splendid talents have not been seriously laid hold of by the Church. They have been regarded as such busy men that it would be an impertinence to expect them to take any active part in church work. This is felt to be a serious mistake. If the Church is to come to her own, she must have the strength, not only of her young men and of the aged men of leisure, but of the men who are leading the great business enterprises. The movement is an attempt to awaken the sense of personal responsibility for the carrying on of the work of Christ.—*The Presbyterian*.

The Only Way Out

"The only way out of some things is through them," said a woman, speaking of a task put aside many times, and undertaken perforce at last. It is certainly the only right way out of any duty, however hard or distasteful it may be, that confronts us. If it is a duty—some work, experience or sacrifice that rightfully belongs to us—we may be very sure that there is no comfortable or satisfactory way around it. We shall save time, hurt of conscience, and fret of brain, by going through it as promptly as possible. Jonah preached to Nineveh at last—not so nobly or so well as he might have done at first—and the voyage he took in the meanwhile could never have been a pleasant memory.—*Forward*.

A Bad Habit

We would that some of our ministers and others, might break themselves of the habit of unduly prolonging their syllables in prayer and preaching. Some of them have fallen into bad ways without being aware of it. What is the use of inordinately drawing out words like this: "And, O-o-o-h L-o-o-r-d, w-e-e-b-e-e-e-c-h T-h-e-e" etc. It is unnatural. It tires the worshiper by its strain and monotony. It suggests that the one praying is desperately holding onto his word until he can summon some other thoughts. Simple but reverent language, spoken in natural, unaffected, unconventionalized tones will always be the most welcome to a worshipping congregation.—*Western Christian Advocate*.

Cheerfulness

"Why should not the Christian rejoice? The three sweetest things in the world are, a smile, a laugh and a song. All these belong to the believer. There are no 'gloomy Christians'; the very phrase is a contradiction. There is not one minor chord in all the symphonies of heaven. Why should we not be cultivating sympathy with that music in which we are to have a part forever? The morbidly solemn person who never smiles and looks on a hearty laugh as an evidence of shallowness and frivolity would better examine himself to see if he be not still in the gall of bitterness. And as for singing! Why in the world do we not have more of it!"—*Christian Observer*.

Use It

"The greatest homage we can pay to truth is to use it," is a chip from Emerson's wisdom. There are people who seem to think that truth is too good for daily use, but to realize their folly, we have only to note what weak, mistake-making, trouble-laden people they are. Those who count truth "none too good for human nature's daily food" are truly paying it highest tribute. The more it is used, the more clearly will its beauty, its worth be seen and appreciated.—*East and West*.